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Hellenistic environment is coming to be more fully recognized and used for the purposes of interpretation. All translation which rises above the level of meaningless literalism must in the nature of the case be an interpretation and as such it ought to embody the latest results of scientific research in all departments of New Testament study.

In this new translation the author has had in mind mainly the recent advance in linguistic and textual studies. He has based his rendering mainly upon von Soden's text and has aimed "to produce a version which will to some degree represent the gains of recent lexical research." But this has not been done without regard to attractive English style. The result is a fresh, vigorous, and pleasing rendering that will do much to give many passages, already meaningless through long familiarity, a new and truer significance.

Handbuch zum Neuen Testament. Herausgegeben von Hans Lietzmann: *Das Johannesevangelium.* Erklärt von Walter Bauer. Tübingen: Mohr, 1912. iv+189 pages. M. 3.70.

Der Hebräerbrief. Erklärt von Hans Windisch. Tübingen: Mohr, 1913. iv+122 pages. M. 2.40

These short commentaries are a model of condensation, and are especially strong on the side of *religionsgeschichtliche* interpretation. They contain a concise analysis of the content of each book, a list of the most important literature, a discussion of introductory problems, a new translation, detailed interpretative comments on the basis of the Greek text, and numerous excurses on special topics. The Fourth Gospel is dated 100-125 A.D., perhaps coming from Ephesus, although an Antiochian or even an Egyptian provenance is thought possible. The Logos idea, the teaching about a "new birth," and the doctrine of union with Christ through the sacraments are shown to have close resemblances, if not direct affinities, with Egyptian mysticism as contained in the Hermetic literature. Bauer maintains that the Logos conception, for example, is essentially neither Hebrew nor Philonic, as has often been supposed, but belongs more properly in the same category with the Hermes of popular Stoic preaching, or with the Hermes-Logos of Plutarch.

Windisch thinks Hebrews was originally ahortatory tract or lecture, a written sermon designed for a particular community. The name of the author cannot be conjectured with any degree of probability, though it is likely that he was a Jew but not a member of the primitive apostolic company. The date of composition is set in the eighties, and the intended readers were members of some gentile church. The Jerusalem community cannot have been in the writer's mind, and reasons are also given against assuming Rome to have been the church addressed. The genetic relationships of the author's thought are found to lie both in Hellenism and in Judaism.

NAU, F., *La Didascalie des douze apôtres, traduite du syriaque pour la première fois.* Deuxième édition, revue et augmentée de la traduction de la Didachè des douze apôtres, de la Didascalie de l'apôtre Addai, et des empêchements de mariage (pseudo) apostoliques (Ancienne littérature canonique syriaque, Fascicule I.) Paris: Lethielleux, 1912. xxxii+264 pages.

This work is a revision and amplification of a volume which appeared some twelve years ago and which formed the first fascicle of a series entitled *Ancienne littérature canonique syriaque*. Subsequently other portions made their appearance.